1:Dobrizhoffer M-S (ca. 1780) 1822
514 Abipon 514

192* acquainted with the language, catch hold of to
193* make themselves understood. It means that which is the instrument, means, or part of performing any thing. This shall be elucidated by examples. The Abipones constantly chew tobacco leaves mixed with salt, and the saliva of old women, calling it medicine. They come at all hours, and say, *Tach kaûe Pay npeetèk yoctà:* Father, give me tobacco leaves, my medicine. Having obtained this, they presently add, *Tach kaûe achibiñaik noctà landà:* Give me also salt, which serves to compose this medicine. Another comes and says: *Tachkaûe lataña̅n lpahè landà:* Give me a knife to cut my meat with, or *Tachkaûe këëpe yëëriki landà:* Give me an axe to build
192x my house with. Persons better acquainted
193x with the language generally abstain from the use of this word *landà*, in place of which they make noun substantives of verbs, by which the instrument or means of doing a thing is admirably expressed. Thus, *Noetarèn*, I am healed. *Noetarenátañañ̅át*, medicine. *Noetaranatañankatè*, a medical instrument. *Hakiriogran*, I plough. *Kiriograukatè*, a plough. *Ñahategña̅n*, I shear. *Ahategkatè*, scissars, or snuffers, which, as it were, shear the wick. *Géhaydà*, I behold. *Geharlatè*, a looking-glass. *Rietachà*, I fear. *Netachkatña̅nña̅t*, an instrument of terror. They facetiously call remarkably ugly

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1:Dobrizhoffer M-S (ca. 1760) 1822
SI4 Abipon SI4

CHAPTER XXI.

OF THE DISEASES, PHYSICIANS, AND MEDICINES OF THE ABIPONES.

I HAVE long since described the Abipones to be stout, vigorous, and robust; and unless I am much deceived, have already proved in chapter the seventh, that the diseases, which in Europe fill houses with sick persons, and graves with dead bodies, are unknown here. Epilepsy, gout, lethargy, madness, jaundice, diseases in the joints, complaints in the kidneys, elephantiasis, iliac disorders, &c. are names strange and foreign to the Abipones. You scarce hear once in three years of any of them dying of a fever, pleurisy, or consumption. Sickness is more rare amongst them than an Aurora Borealis, or an eclipse with us. I never heard any of them complain of tooth-ache except an old woman, who soon stopped the pain with a few drops of vinegar. I do not wonder that the savages should be exempt from so common a complaint, as they are accustomed from childhood to chew tobacco leaves mixed with salt and the saliva of old women, and reduced into the form of an unguent. It is not improperly, therefore, that

1:Dobrizhoffer M-5 (ca. 1760) 1822
814 Abipon 814

It is not improperly, therefore, that they call tobacco *noetà*, their medicine: for they are constantly eating honey, both in a solid and liquid state, which is the certain destruction of the teeth; so that the Indians must suffer continual torment from them, or soon be deprived of them altogether, were not the bad effects of the honey counteracted by the acrimony of the salt and tobacco. Experience shows that persons who smoke or chew tobacco every day will preserve their teeth sound. I have seen Spaniards of the higher orders in Paraguay either chew or smoke tobacco, and take delight in it as of certain utility to the health. But the Paraguayrians have another remedy against the tooth-ache. The pods of the cacào are steeped for some time in brandy. Cotton dipped in this liquor is applied to the tooth, which, if not hollow, is well moistened with that brandy, which should be held a long time in the mouth. If you repeat this several times, both the swelling and the pain will entirely cease. My own frequent experience, joined with that of others, has taught me the efficacy of this noble medicine, which is celebrated even in Europe. The freshest and most juicy pods must be chosen for the purpose, for what virtue will the old decayed ones yield, which are destitute of oil? The milder drinkable brandy should be used, not that fiery liquor which chemists call

1:Dobrizhoffer M-5 (ca. 1760) 1822
SI4 Abipon SI4
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poured forth a volley of curses on his ungrateful patient. "You had better call up a devil from hell, Fathers," said he, "to cure this beast. When I offered him medicine, the savage tried to kill me: he opposes a lance to a syringe. Who could contend with such unequal arms!" The Guaranies have the same repugnance to the use of the syringe. The Indians use snuff as a medicine, stuffing it into their ears, when they find them badly affected by the rain or wind. The jugglers vauntingly affirm, that they have it in their power to perform cures by words alone. Sitting on the sick man's bed they sing extemporary verses, as magical charms, either to reconcile the evil spirit, or to call up the shades of the dead by whose assistance they hope to remove all diseases. But away with this superstitious nonsense. The Abiponian physicians show how little they confide in their own arts, when, on being seized with a disorder, they neglect to consult their colleagues, and prefer the aid of any European who will prescribe for them. At the time that I dwelt amongst the Abipones, the most famous in the art of medicine was Pariekaikin, the chief of the jugglers, who, on being seized with pleurisy, called on me to heal him in preference to any of his colleagues. Calcined hartshorn, boiled in barley-water, re-